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sidering the all-devouring taste of the Orokaiva, that one learnt the domestic fly was never eaten. The first of these fly-traps is called *orari* or *barara*. The light midrib of a coco-nut leaflet is bent back at one end and tied so as to form a loop with a handle. This is passed through a number of spiders' webs until the space enclosed within the loop is a thick mesh of cobweb. The little boy with a sore on his leg—and there are too many such—is continually plagued with flies. He dabs at them with his butterfly net of cobweb, and the fly is made a secure prisoner.

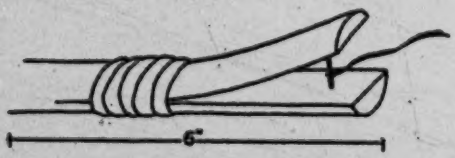

FIG. 7. *Teonda-tabi* or Fly Trap.

The second fly-trap is called *Teonda-tabi*. A piece of sugar-cane is split and bound near the extremity. The two halves, which tend to spring together, are forced apart and kept open by a tiny peg attached to a fine string. The behaviour of the fly and the fly-catcher are obvious, and the device, which is no more than a child's toy, is quite effective.

Fishing

Hand-nets. The commonest kind of fishing contrivance (one which has a wide distribution throughout Papua) is the small hand-net supported on a loop of cane. Among the Orokaiva it is called *eutu* (also *eundu*, *isimbo*, and *angoro*). The mesh is fine and the loop varies in size, but might average 20 inches long by 10 inches wide. It is used as a scoop in creeks and pools, the water having been first diverted by means of a dam and a race, or scooped out with sago branches (*kambo*). This net is used by women.

In Koropata and other villages along the middle course of the Kumusi is found a much larger hand-net called *hutu*. The mesh is wider and supported on an elliptical hoop of

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227 cane, with a handle passing through its shorter axis. The net is used at night when the subsiding flood waters are coursing down to the bed of the Kumusi. The fisherman stands with his back to the current, which flows past

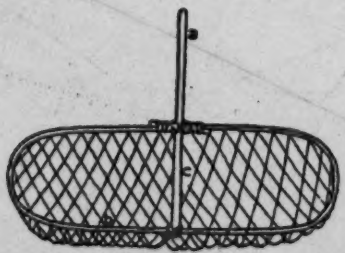

FIG. 8. Fish Net, *Huto*.

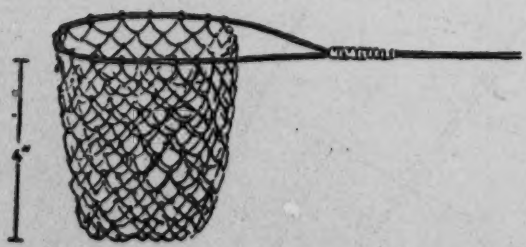

FIG. 9. Fish Net, *Sibo*.

him through the net. He holds the handle at (*a*) and keeps his foot on the loop (*b*) in order to keep the net steady. If he feels a fish enter the net he stoops and grasps the handle at (*c*) and raises the net horizontally in front of him.

Widely distributed among the Orokaiva is an interesting little net called *sibo*. It is often hardly more than a toy, being used by children to capture the tiny, somewhat inert fish of the creeks and pools. The net is very light and frail; the mesh is often made of plain pandanus fibre, while the framework is a loop (about 3 inches in diameter) of the midrib of a coco-nut leaflet. The net takes the form of a small bag, the mouth of which, sliding along the loop, will

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open and close. It is held face down and then suddenly snatched away. The movement closes the mouth of the bag and the fish is held. 227

The coastal people have the triangular net (*yako* or *yavara*) (Fig. 10). The actual fabric is almost square, but it is fixed to two poles which form a triangle in the manner shown. The cross-piece is bound on at either end and acts as a handle. This net is used on the beaches. A number of fishermen, each with his *yako*, form two lines and slowly drawing together encircle a small school of fish. They keep their nets under water, and then holding the apex with the right hand and lifting the handle with the left they raise their nets together.

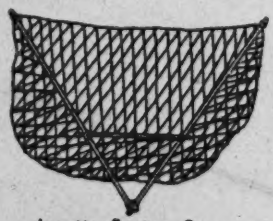

FIG. 10. Fish Net, *Yako*.

Drag-nets. The coastal Orokaiva use small drag-nets. These have a row of light wooden tabs for floats and a row of scollop shells for weights. At certain points along the coast we find a much larger drag-net called *Komboru* which is owned and used communally.

It is about 6 feet in depth and may be 100 yards long. Several villages will be joint owners of the net and must do their share towards keeping it in order. There is a 'chief' or *komboro-topo*, in some cases two—one for either end—and these never go with the canoe when the net is paid out: for some reason not made plain their presence would spoil the catch. There does not appear to be any definite allocation of tasks, and the spoils are distributed among all the villagers.

Stationary Traps. The most characteristic of the fishing methods of the Orokaiva is that of the *sirava* (also called *beturo*). This is common to all the River People and the Aiga, and is used by some of the coastal tribes for creek fishing. It is not found, unless exceptionally, among the Bush People. The trap consists of two cones, one within the other, made of strips of palm-midrib set fairly close together. Both are open at their apices, i.e. at the points (x) and (y). The net is set in small streams or in temporary courses of flood water. A barrier of sticks and leaves

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227 blocks the stream except where one or more of these traps allows the current to flow through. The *sirava* is set with its mouth facing upstream and the orifice at (*y*) is stoppered with leaves. The fish entering at (*x*) is unable to make its way out again, and in due course the net is taken up and emptied at (*y*). There is no kind of bait save perhaps a

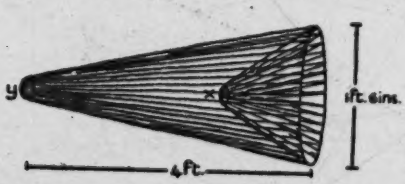

FIG. 11. Fish Net, *Sirava*.

magical one concealed in the bunch of leaves which acts as stopper. These traps are made by men and used by either men or women. They are constructed neatly and well, and their strength is attested by the tale of the over-confident man who chaffed his brother-in-law as he was engaged in making one. Declaring it was a poor job which a fish of any size would break in a moment he foolishly accepted a good-humoured challenge to break it himself. But having by some means insinuated himself through the hole at (*x*) when the trap was already set in the water he found it impossible to carry out his boast, and so the owner was afforded the triumph (particularly embarrassing to an Orokaiva) of catching and drowning his brother-in-law.

I have heard at Wasida of a stationary trap constructed on a different principle, viz. a conical frame lined with thorns; but never in the course of my stay in the Northern Division have I see one.[1]

226 A simple contrivance is employed for catching eels. In the South-East season many of the inland streams fall low, the water is clear and the large eels (*ohiti*) harbour in the

[1] Mr. Leo Austen, Assistant Resident Magistrate at Buna, has made special inquiries upon this subject and sends me the following verification: 'I have searched through the various tribes of the Northern Division and find there is no such thing as a fish-trap with thorns or spikes on which the fish become impaled.' If the thorn-lined trap is found at all in the division one ventures to think it was introduced by the Kiwai (lower Fly river) police who were employed there in the early days.

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dark places under fallen tree trunks. The eel is a heavy-bodied creature with a blade-like tail and fierce jaws. When a number of them have been discovered the village may turn out in force. The younger men will dive and endeavour to dislodge the eels with sticks and spears, while the others, some upstream and some down, take their stand on convenient rocks and wait with poised fishing-spears to catch the eel as it makes a dart for freedom. If the efforts of the divers (who perform remarkable feats of endurance under water, and use their spears at no small risk to one another's legs) prove unavailing, they will have recourse to more insidious methods. The *poso*, a hollow log, some 6 feet long and 9 inches in diameter, open at either end, and furnished with a small window or peep-hole, 2 orches 3 in square, half-way down its length, is brought into use. Two divers will take this down and secure it under water near the hole where the eel is hiding. 226

The harrassed creature being now left alone and seeing a dark narrow hole—a retreat after its own heart—slips into the *poso* and rests secure until one of the young men diving again discovers its presence by means of the peep-hole. Then two men will go down, block each open end of the log with leaves and bring it to the surface, where the eel is ejected and killed.

Fishing-spears. Any spear will serve on emergency for a fishing-spear, but nowadays it is frequently furnished with a point of iron wire. The fishing-spear proper, however (*bosau* or *saita*), which I have seen among the Bush People, has two prongs of palm wood bound on to a long light shaft. In some of the coastal villages is found a long leister or spear (*sagi*) furnished with perhaps ten prongs of hard-wood bound on to a light shaft about seven feet long. 411

Line Fishing. Line fishing is of little practical consequence. The line itself is of pandanus or banana fibre, plain or twisted. Two kinds of hooks may be described. The first of them is hardly more than a toy. The leaf of the pandanus is edged with minute oblique thorns or prickles, and a small boy will attach to his line a little section of this leaf which acts as bait or lure and, by virtue of its little thorns, as hook also. 227 283

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227 In the more usual method the hook is made of sago thorns or those of the plant called *sinegi* (apparently a kind of palm). The line is first threaded through an earthworm by means of a thin sharp sliver. Then three thorns (about 1 inch long) are bound together by means of the line itself and thrust into the worm so that the points project upwards, and thus

FIG. 12. Worm Bait and Hook.

constitute a hook. Line fishing is done by hand and the bait is allowed to dangle in the water.

226 *Poisoning.* The last, but not the least important, of fishing methods is that of poisoning, which is practised by all tribes in the inland creeks and pools. The poison is usually [278] obtained from the vine *Anisi* (*Kanesi*, *Ainsi*), a variety of derris; though certain other poisonous plants with the native names *Ondoto*, *Pogera*, and *Imanya* are used, as well as the recently introduced chilli. Water is bailed out of the pool or sometimes run off by means of a race or gutter, and when it is sufficiently shallow the root of the *Anisi* is pounded on a log. It exudes a highly poisonous milky fluid which permeates the water and brings the fish stupefied to the surface.

Sago Making

252 262 Among the River People sago is a never-failing food supply, for on the lower reaches of the rivers large tracts of swamps are, I believe, not even explored by the natives, and their resources are but lightly tapped. Inland, where it [423] is comparatively rare, trees are definitely owned and husbanded. Sago, however, is not a favourite food with the Orokaiva, and it is for the most part when his taro gives out that he resorts to it; and since this is likely to be in the midst of a partial drought, when the swamps themselves may have

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224 a trigger and lever and brings down a weight of logs on his back; (2) *Hoto*, a concealed pit, the bottom of which is abristle with spear-points; and (3) *Kombu bagi*, a close array of sloping spear-points on the inner side of a gap in the garden fence, so called because the pig, having leapt unwarily through the gap, finds himself transfixed through the *kombu*, or liver. There is an ingenious trap known as *Ihive* for small wallabies, consisting of a noose, a sapling bent to the ground, and a trigger. The trigger is released, the sapling springs upright, and the wallaby is, or ought to be, dangling in the noose. There are many other interesting methods which cannot [262] be described here of catching cuscus, bats, rats, birds, and lizards, all such creatures being held at their proper value as diet by the Orokaiva.

231 The native is of course a pig-keeper, and one who is constantly obtaining fresh recruits for domestication in 262 the shape of captive sucking-pigs from the bush. But pigs are meant for feasts and ceremonies; there is no regular supply of butcher's meat. When all is said and done, meat food is to the Orokaiva, like many another keen hunter, rather a dainty than a diet.

227 In fishing there is some variety of methods. The inland people rely mainly on various forms of scoop-nets which are used in shallow creeks. They also poison fish with the plant known as 'New Guinea Dynamite'. The river people use in addition a kind of stationary trap called *sirava*, and the coast dwellers, besides all these, have the common triangular hand-net *yako* and a drag-net *komboru*. In fishing, as in hunting, there are many other contrivances which cannot be dealt with here. On the whole (except in the case of the coastal people) it is of minor importance as a means of subsistence.

262 Another resource of much greater importance is sago. The river people, i.e. principally the Binandele, who live along the lower reaches of the Gira, Mambare, and Kumusi, have almost inexhaustible supplies to draw upon; and, except among the bush dwellers in the south-